¶ Certayne

QVESTIONS DEMAVN-ded and aſked by the Noble Realme of Englande, of her true naturall chyldren and Subiectes of theſame.

(.:.)

Helix quem faciunt aliena pericula cautum.

Imprinted

AT LONDON AT THE earneſte requeſte and ſute of youre graces trewe and faythfull ſer-uaunt Myles Hogherde.

☞ ☞ ☞

England speaketh to the Englishmen.

Aunswere these questions & so shal I knowe
Yf thou wyshe my safte or my ouerthrowe.

WHether ther be two kynd of tresones, one to the kynges parsone, & a nother to the body of the relme or not, & whether the boddy of the rellme, may pardone the committed treasone vnto the parsone of the prince, and a gayne whether the Prynce may pardō treason done to ỹ body of the relme?

¶ Itē whether a Prince can betray hys own realme, or not? and whether as the subiectes of a realme without the consent of the Prince may not deliuer vp the right & title of ỹ same realme (belonging vnto the Prince) vnto a straunger, whom it belongeth nothing vnto: So likewyse the Prince cānot deliuer vp vnto another farré Prince, the right title, tuition, & defence, of his realme, without the consent of his lawfull eyre or eyres apparent and faythful subiectes, vnto any straunger, without theyr lawfull & expresed consent of them both.

¶ Itē whether the cheff Captayn & sodiars of any towne, Castelle or holde, owght to obay his princes letters of cōmaundement wher by the same towne or hold shuld ether be forsaken or surrendred frō the realme to the enemy or to a stranger, or els left desolate to the destruction of the realme, for the princes pleasure alone?

¶ Itē, whether the Prince be worthy to be hyr fathers eyre (who onely by his last wil called hyr vnto) wyll not obserue hyr fathers wil, and whether of right her fathers wyl ought to preuayle agaynst all hyr practyses, contrary to the same wyll, or not: and what iudgemēt shall folowe that Prince which doth the contrary:

¶ Itē whether one being a bastarde in dede and so declared by the testimonye of .xiij. of the greatest & best scoles or vniuersities in al Christēdom, & by the whole body of the Canō law, can be made no bastard, otherwaies then by legittimaciō frō the Pope only, whose power the same realme had renounced, by the auctorite of Gods word, & whether they were worthy punishment that called suche a one bastarde.

¶ Itē whether the expres word of god in the xxij. Chap. of Deut. forbyd a woman to beare a sworde, or weare spurs, as kyngs do in theyr creacion, or to weare any other weapon, or apparell of man, saying: A womā shal not weare the weapons of a man, neyther shall a man put on womans rayment, for who so doeth it, is abhominacion vnto the Lord God.

¶ Itē, whether a Kyng becometh a tyraunt, in folowing his wyll, and forsaking his law:

¶ Itē, whether it be tyranny for a Prince, to kepe his brother or sister in pryson, & cā charge them with nothinge, as all the Kealme well knoweth.

¶ Item, whether the Kynge thursteth the bloud of his subiectes, when he seketh meanes to put his subiectes to death, after he is lawfully quyte by the lawes of his Kealme, and punished those men, who haue passed vpon hys lyfe,

lyfe, forcing them as much as may be to kyl his sayd subiecte.

¶ Item, whether that Prince doeth commyt oppression & extorcion, which taketh away hys subiectes goodes, whē he is out of hys realme, before he be condemned, or called home to hys aunswere: And whether god wyl reuenge such extorcion or not:

¶ Item, whether it be a poynte of tyrannye for a Prince, when he knoweth a dosyne of hys counsayl giltie of hye treason, to condemne one of the most innocente to death for the same, because he would not assent to them in religion, & to pardon the rest: yea, and to cause some of thē to syt vpon him in iudgement, who were more giltie then the partie condemned:

¶ Item, whether it be a poynt of tyranny, to kyll one of his own bloud for a faulte deuysed, and done by others. So that none other cause can appeare, why he should kyll his sayd Cousyn, but onely that he shoulde not raygne after him:

¶ Item, whether a Kyng promysing before his entrey to the imperial crown of his realme, to suffre some of his subiectes to folowe theyr owne religion, or afterward in the tyme of cōmocion promyse them pardon, yf they wil laye downe theyr weapons and departe. Be bound to preserue his promyse: and yf he do not, whether such a Prince ought euer after to be beleued or credited, when he offereth pardonne to serue his turne.

¶ Item whether they that haue takē an othe neuer to receyue the Bishop of Rome agayne, & haue not withstanding in open parliament suf-

fred billes to be preponed, and with their voy-
ces consented to the receyuing of him agayne,
be periured or not.

¶ Item, whether a King beyng betroughted
to another kynges doughter, with wordes of
the present tyme, may marry another womā or
not, she beynge a lyue? And yf suche a Prince
should marry with ỹ Quene of Englād, whe-
ther should she lyue in aduoutry, and the childe
childe so begotten, then be a bastarde or not?

¶ Item, whether it be treason to declare a ti-
tle of a Realme by a petegree to a spanish straū
ge bloude, by dyuers other meanes remoued,
but specially by acte of Parliament declaringe
the same to be treason?

¶ Item, whether subiectes oughte to loke to
theyr own safetye, & to the safetie of the realme
and to ioyne them selfes wholy together, to put
downe such a Prince as seketh all meanes pos-
sible to deliuer thē, theyr landes, theyr goodes,
theyr wyues, theyr childrē, & the whole realme
into the handes of Spanyardes, who be moste
iustly hated lyke dogges all the worlde ouer?

¶ Item, whether these men be mete to sytte
in the Parliament house, that wil not speake as
readely and as earnestly for the profyte of the
poore man, and wealth of the realme, as for the
pleasure and flattering of his Prince, or not?

Item, whether actes made by a parcial Par
liament, chosen by craft and pollicy, for the cō-
passing of the Princes wilfull purpose, oughte
to be obeyed or not?

¶ Item, whether the determinacion of suche
a parliamente, as be all together ignoraunte in
matters of religion, ought to be obeyed, though
all the

all the ſoules of the poore people in the realme ſhould be damned thereby, or not?

¶ Item, whether that man that maryeth the Quene of a realme (yf ſhe deceaſe before hym) ſhall haue all her goodes, mouable within the realme, or elles where, as all her gold, & ſiluer, and Jewels of plate and other, al the treaſures of the townes and caſtles, all ordenaunce and gonnes, horſſes, ſhippes, bowes, harnas, and all ſuch other thinges as were hers, at the tyme of her death, & whether by the law he may cary away out of ỹ realme theſame treaſure w̄ him?

¶ Item, whether all ſuche as in religion folowe the commaundement of man ſhalbe damned with the man that commaundeth yf he cōmaunde it, that is contrary to the law of God?

¶ Item, whether children be better brought to the vnderſtanding of God, by learninge the x. Commaundementes, and the proceſſiō in engliſhe, and the Catechiſme, or els by learninge the latyne ſeruyces, whereof the vnlearned vnderſtandeth not one worde?

¶ Itē, whether he ſpeaketh & doeth agaynſt the holy ghoſt, that ſpeaketh agaynſt the holye Byble and knowen trueth therein, & ſayeth ỹ it is the fountayne of hereſies, and vyly and contemptuouſly poulleth down theſame Byble, & treadeth it vnder his feete.

¶ Itē, whether the Cytezens of Andwerpe in requyring that no ſpanyardes ſhoulde entre theyr cytie, geue example to al men or not, to do the lyke. And whether the ſmart of other countreyes vnder the bondage and tyrannye of the ſpanyardes, where they haue bene ſuffered to entre, dyd moue the wyſe ſorte of Andwerpe to

forsee theyr mischief.

¶ Itē, whether it be lykelye, that yf the spanyardes obtayne the better hād of the Englisshe nacion, that the poore Englisshe men shalbe forced to paye such importable taxes, as all countreyes & cyties paye, where the Prince or they haue all ready had the ouer hand?

¶ Itē, for asmuch as the safete of the realme toucheth the Lordes & cōmons of the same, and al theyr landes, goodes, & possessions, whether may a Quene marrye to such a one, though she promyse neuer so fayre: as may by any meanes in daunger the realme, or proper possessions.

¶ Itē, whether the King of Spaynes subiectes (beyng made free of Englād) the commodities of the Kealme shall come into the hādes of straungers, and the Englisshe men vndone thereby, or not?

¶ Itē, whether it be a commō maxime, or generall rule, practysed amōgest Princes, yf they maye at anye tyme breake theyr fayth, and forsweare themselues, for the purchasing or obtayning of a Kingdom. And because Englande is one of the beste Kingdoms in al Europa, whether it be lykely now at this present that Englande wyl prouoke a Prince rather to forsweare him selfe, not withstanding any article or othe made to the contrary?

¶ Itē, whether the Kealme of England belong to the Quene, or to her subiectes?

¶ Itē, whether the Quene of England may sell away the realme or not, to a straunger, with out the consent of her commons?

☞ Itē, yf she cannot sell it awaye, whether may she geue it away or not, to a straunger, and

marry

marry the same straunger, without the consent of her commons, or not?

☞ Itē, whether the cōmons may not lawefully by the lawes of God, and of nature, stand against such a Prince, to depose her which hath and doeth seeke all meanes possyble to geue away the Realme for euer, by Parliament, or otherwise from her right eyres and naturall subiectes, to a straunger?

☞ Itē, whether a Quene beyng desyred by the whole lower house of Parliament to marry within the realme, and to no straunger, oughte to be obeyed, yf she doe to the contrarye to her poore commons?

☞ Itē, whether William Conquerour destroyed all the nobilite of Englād for his own sauegarde, by the counsell of Robart Archebishop of Canterbury, whom Kyng Herolde banished his Realme for treason. And whether it be lykely that in processe of tyme, the Prince of Spayne yf he be suffred, wyll doe the lyke by the counsail of Steuen Gardiner, now Bishop of Wincheſter, or not?

☞ Itē, whether the poore commōs of England shal not be shamefully impouerished with repayringe to the Emperour. xx. C. M. frenche crownes, which ẏ Prince of Spayne borowed of him before he entred the Realme, ẏ he might appeare ryche, vntil he had compassed his purpose, or not?

☞ Itē, whether the Bishop of Romes auctoritie be lawfully receyued or not agayn into England, for asmuch as the laste Parliamente wherein he was restored, was no Parliament, because it is euydente by the olde lawes of the

Realme

Kealme, that the Kynges of England may not kepe two Parliamentes in one yeare. Wherfore the last must be vnlawfull & no Parliament?

☞ Itē, whether such as haue any free holde coppe holdes, or indentureholdes of Abby lā-des, shall be forced to yelde them vp agayne or not, by the Bishop of Romes lawes, notwithstanding any promyse made to the contrary, seynge that the next Pope may vndoe al graūtes made to the contrary by his predecessour. And seynge also that there is a playne lawe that all suche be excommunicate and excluded from the church by the Popes doctryne, who kepe anye suche landes as haue bene putte at any tyme in mortmane, and appoynted by the consente of Princes to fynde the Clargie.

☞ Itē, whether it be lykely that the Quene helpe the Pope to bring this thinge to passe by all meanes possible or not, seynge she her selfe fyrst hath restored some Abbey landes to geue example?

☞ Itē, whether it be likely, that, that Prince which promysed vpō his fayth to kepe certaine articles, & amongest them not to demannde the crowne, and afterwardes contrary to the same fayth & articles, attempted to be crowned king of the realme, wyll not seke all meanes possible aswel to be periured as yf nede shal requyre by open warre to obtayne his purpose?

☞ Itē, whether such a Prince missing of his purpose by intreaty and fayre meanes, oughte not to be feared hauing forreyne power within the Kealme at his commaundement, which increaseth dayly, and the fauoure of the Quene, least he wyll attempte to obtayne that thing by

conqueſt

conqueſt which otherwyſe by intreatye he can not obtayne, from which miſerye I beſeche almightie God ſaue England.

☞ Itē, whether the Pope be God, or God the Pope?

¶ Itē, Herry the fowrth Emperour maried with Cōſtancia, the eyre of Quene of Napels, and by her entituled Kinge of Napels, yf because of her yeares beyng before a Nunne virgine diſpayring of lawful iſſue, practyſed with his Phiſicion, hauing a wife, which lately conceaued to brute according to the tyme of her cōcepcion, a lyke concepcion of the Quene: ſo in thend brought forth the Phiſiciōs child, as the Quenes: wherby the inheritaunce of ỹ realme was tranſported to a villayn, whether it is impoſſible, there might be agayne any ſuche lyke practyſe?

¶ Itē, whether the teſtimonie of a Biſhop at large out of priſon, enioying all his dignities, openly in printe ſet forth to the whole worlde, be ſtronger agaynſt the Kinges chyld, thē whē he beyng depriued from all, and in priſon, vpō delyuerye and reſtitucion by the ſame chylde, affyrmeth the contrary?

¶ Itē, yf this word noble, be aſmuch to ſaye as notable: whether the notable wyſe, or ỹ notable fooles of a realme are to be called nobles, and whether of theyr conſentes, is to be taken for the conſent of the nobilitie?

☞ Item, whether after this lyfe be ended ſt men dye out of this lyfe, there be to be loked for a reſurrection and eternal lyfe, or nor and whether the Biſhops lyues confyrme this article, or deſtroye it?

☞ Item,

☞ Item, whether it be Treason to aske a question?

☞ Item, whether it be treason to saye God saue the noble Realme of Englande from the captiuitie, bondage, and conqueste of the vyle Spanyardes?

☞ FINIS.